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Edited

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"It gave the first impulse to all progressive movements, and through its organ, the Jaina Gazette, is supplying motive power, and vital energy to all Jaina Movements in India."

The objects of the Jaina Mahamandala are—

(*a*) Union and progress of the Jaina community.

(*b*) Propagation of Jainism.

It is therefore the religious duty of every Jaina to—

1. Join the Mandala as a member.
2. Subscribe to the *Jaina Gazette,* the only paper in the community which is edited in English and has a foreign circulation.
3. Establish a branch of the Mandala in every province, town and village.
4. Subscribe to the general funds of the Mandala.
5. Contribute to the funds of the Mandala, on ceremonial occasions in the family.

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Man is his own star, and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate ;
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

——*Beaumont and Fletcher.*

Jaina Psychology.

BY

Prof. A. Chakravarti, M. A., L. T.

JIVA is the central conception of Jaina system. Its nature is *Chetana* or consciousness. *Jiva* and *Chetana*, life and consciousness are co-extensive. Wherever there is life there is consciousness. Even in the lowest class of organisms we have to posit the existence of consciousness. But this does not imply that in every living organism there is explicit consciousness. In very many cases consciousness may be latent and implicit. In the lower organisms it is mainly implicit and latent, in man generally explicit and in certain exceptional cases of men having higher spiritual development consciousness may be supernormal.

Jiva with its characteristic of *Chetana* is entirely distinct from *Pudgala* or matter. It cannot be apprehended by sense perception ; hence it is *Amurta*. The qualities which are generally associated with matter such as colour, taste etc., have no relevancy in the case of *Chetana*.

Jaina Psychology is thus based upon the metaphysical assumption of *Jiva* which is of the nature of *Chetana*. It is not a "Psychology without a soul." This general nature of *Chetana* or consciousness manifests in two ways, *Darsana* and *Jnana*, Perception and Understanding. These two modes of consciousness are mainly cognitive or thought elements, Consciousness includes also emotion and will. The affective and conative elements are also recognised by Jaina system. Affective states or emotions are the general characteristics of *Samsara Jiva* or living beings in our ordinary sense. Conduct or behaviour is also assumed to be the natural manifestation of life. *Charitra* or conduct is also associated with all *Samsara Jivas*. Thus from the point of view of modern Psychology consciousness has a threefold function and is also assumed in Jaina system.

This tripartite division of consciousness is expressed in another way also. In describing the characteristics of *Jiva* its *Chetana* character is said to manifest not only in *Jnana*, *Darsana*-understanding and perception but also in *Karma Chetana* and *Karmaphala Chetana*, awareness of action and awareness of pleasure-pain. The recognition of the threefold aspect of consciousness may be illustrated even from the conception of a perfect being. The characteristics of a perfect being are *Anantajnana*, *Anantadarsana*, *Anantavirya*, and *Ananta sukha*. The other characteristics are irrelevent to our purpose. The first two of the enumerated qualities infinite knowledge and infinite perception are distinctly cognitive. Infinite power implies activity or conation and infinite bliss the hedonic experience. Thus throughout the Jaina account of life the three aspects of consciousness are assumed.

Soul and body.

Every organism or a *Samsara Jiva* is an organic unity of two distinct entities, *Jiva* and *Pudgala*, soul and body. Naturally therefore there crops up the problem of the relation between the two. Soul is *Chetana* (consciousness) *Amurta* (non-corporeal) *Arupa* (non sentient) whereas body has the opposite qualities in each case. One may be said to be the contradiction of other. The Dualism is so emphatically expressed here as in Cartesianism.

The term body implies two different things. The gross body that we actually perceive through our senses. This is constituted

and nourished by matter taken in the form of food etc. This body is every moment changing and will be given up by the soul after a certain period. Besides this gross body there is for every Jiva a subtle body known as *Karmana Sarira*. This body is constituted by subtle material molecules known as Karma Pudgala. This subtle body may also be changing. But still it is a necessary and inalienable appendage of Samsara Jiva. This is transcended only in the perfect state. In discussing the relation between the states of this Karma Sarira and the states of Jiva, Jainism makes an important distinction between *Upadana Kartha* and *Nimitha Kartha*, substantial cause and external cause. Mental states are the modifications of the mind and physical states are the modifications of matter. Mind is the Upadana Kartha of psychical states and matter is the Upadana Kartha of physical changes and yet physical states and psychical states may be mutually external conditions. The causal activity contemplated here is a bit obscured. One Psychical State is due to the immediately antecedent psychical state and similarly one physical state is the result of its own antecedent. Thus mental series in a way is independent of physical series. But still a mental change may be externally determined by a physical change and the physical conversely by the mental change. The relation between the physical and the mental is purely external. In the technical language of the system one is the *Nimitha Kartha* of the other. So far as we are able to make out, the meaning seems to be this; a mental change is due to two conditions one an Upadana Kartha a mental antecedent and another *Nimitha Kartha* a physical antecedent. The mental change is the result of both these antecedent conditions physical and mental. Similarly a change in the body is to be traced to two conditions: an *Upadana* condition a physical antecedent in this case and a *Nimitha* condition a mental antecedent. The system emphasises the causal interrelation between mind and matter even though the interrelation is one of external condition. The reason given for accepting this interrelation is the reality of moral responsibility. If there is no causal interrelation between mind and matter why should a person be taken responsible for his conduct. If moral responsibility is real, if moral evaluation of conduct is genuine then conduct must be the intimate expression of the personality.

Though the discussion is between *Jiva* and its *Karmana Sarira* the discussion and its conclusion may very well be taken as

relevant to our problem ef the relation between soul and body. The whole discussion may be taken as expressing the views in regard to the wider problem. Soul and body are capable of causal interrelation and a change in one always involves two antecedents, one physical and the other psychical. If causal inter relation is not admitted certainly ethical value will remain unexplained and unintelligible.

Sensations and sense organs.

The sense organs recognised in the system are the usual five. But sometimes *Manas* or mind is also spoken of as an *Indriya*. Indriyas in general are of two kinds. *Dravya Indriya* or the physical sense organ and *Bava Indriya* the Psychical counter part. Sensary awarness is the result of the contact between *Dravya Indriya* and the physical object sensed. It is assumed of course that only physical objects or *Pudgala* that can be apprehended by sensation. This contact may be direct or indirect. In the case of sight the contact is indirect. The object perceived by vision is not brought in contact with the eyes. The objects in space are revealed to us by light or *Jyoti*. It is through being illuminated they are apprehended by vision. The exact operation of light on the eyes is not further explained. In the case of the other senses we have direct contact. But the direct contact may be *Sthula* or *Sukshma* gross or subtle. In the case of contact and taste we have the direct contact with the gross object. But in the case of smell we have contact with minute particles of the object smelt. In the case of sound also we have *Sukshma* contact. But in this case what the ears come in contact with is merely a kind of motion. Unlike the other Indian systems of thought which associate sound with *Akasa* Jaina system explains the sound as due to the violent contact of one physical object with the other. It is said to be generated by one *Skanda* knocking against another *Skanda*. Sound is the agitation set up by this knock. It is on account of this theory of sound the system speaks of an atom or *Paramanu* as unsounding by itself. Thus in all these cases the environmental stimulus is either directly or indirectly a physical object. Sense perception is the result of the contact between two physical things *Dravyendriya* on the one hand and the stimulus from the object on the other hand.

Analysis of Sensations.

The next interesting point is the analysis of the different sensations obtained through different sense organs. Through the eyes we have the apprehension of five colours. Visual sensations consist of the five elements or Pancha Varna. But we have to note here that sensation of white is also included as one of the colours. In this respect the term Varna or colour is used in its popular sense and not in the scientific sense. Similarly taste is of five kinds pungent, bitter, sweet, sour and saline. These five tastes are obtained through the tongue which is Rasanendriya. Skin is Sparsanendriya and through it the following eight kinds of cutaneous sensations are obtained: light and heavy, soft and hard, rough and smooth, and cold and hot sensations, four pairs of opposite senses. These cutaneous sensations include sensations of temperature, contact, pressure and muscular or kinæsthetic sensations. Sensation of smell is only of two kinds, Suganda and Durganda. Sound sensations are of infinite variety. The different kinds of sounds natural and artificial, purposive and non-purposive, articulate and inarticulate, musical and non-musical are spoken of.

Sense perception.

What we directly apprehend through a sense organ is not merely particular sensation but the object. Sense perception is known as Darsana. Darsana is the perception of a physical object. Darsana may be Chakshu Darsana and Achakshu Darsana. Chakshu Darsana means perception of an object through visual sensation. Achakshu Darsana means perception through the other senses. Darsana or sense perception not only implies the passive receptivity of the mind but also the active interpretation of the received stimulus i.e., Darsana means the complication between the datum and mental construction. This is implied in the description given of "knowledge by acquaintance" or mati. *Avagraha*, *Eha*, *Avaya* are the different stages of sense perception. Avagraha refers to roughly the datum. But the datum does not mean anything. It is merely the ununderstood patch of colour e.g., in the case of visual sensation. At the presentation of this visual patch there is the questioning attitude of mind which is represented by the term Eha. As a result of this examination we may interpret the object. This interpretation is Avaya. In the case of visual

perception these three different stages may not be clearly distinguishable. But in the case of auditory perception we may clearly recognise the different stages. Darsana then includes all these three stages, then only is the thing known to us.

[These three stages together with Dharana or recollection constitute the different forms of Mati Jnana. But recollection is connected with memory and need not be brought under sense perception.]

In this connection we have to notice one important point. The term Darsana is not confined to sense perception. It is a general term including the sense perception as well as the supernormal perception of other kinds. Two kinds of supernormal perception are generally mentioned by Jaina thinkers, (1) Avadhi Darsana (2) Kevala Darsana. Avadhi Darsana refers to the peculiar kind of clairvoyant capacity which is able to perceive things and events in distant places and also in distant times either past or future. Objects and events not evident to the normal sense perception are obvious to Avadhi Darsana. But the objects of Avadhi perception appear as if they are perceived normally close at hand. It is said that Avadhi Darsana is concerned with only Rupa Dravyas or perceptual objects. The other Darsana known as Kevala Darsana is perception *par excellence*. It is associated with perfect consciousness. This faculty is acquired only after complete emancipation from karmic bondage. To this perfect perception the whole reality is obvious. In short it refers to the all-perceiving faculty of Paramatma. What we are justified in speaking of in connection with Jaina psychology are the normal sense perception (Chakshu Darsana and Achakshu Darsana) and the supernormal clairvoyant perception (or Avadhi Darsana).

Jnana or knowledge.

Jaina account of cognition is also interesting. Jnana or understanding is said to be of different kinds according to means employed in cognition. (1) Mati Jnana, is knowledge obtained through the normal means of sense perception and memory based upon the same. This is the common inheritance of all persons. (2) Sruta Jnana is knowledge obtained through testimony of books. This corresponds to knowledge by description. It is acquired by study. Therefore it is possessed by only the learned

men. Besides these two means of knowledge there are three other supernormal means of understanding. These are Avadhi Jnana, Mana Paryaya Jnana, and Kevala Jnana. Avadhi Jnana is the understanding of the nature of the objects obvious to Avadhi Darsana. Mana Paryaya Jnana refers to a peculiar kind of telepathic knowledge acquired by persons of certain stage of spiritual development. It is a means by which knowledge of alien minds is obtained. The last one of course refers to the perfect understanding or the omniscience of the Perfect Being or Purushottama. Treating this as the metaphysical ideal we have to recognise the other four kinds of cognition as relevant to our psychological interest.

Affection.

Affective consciousness plays a very important part in Jaina metaphysics. The whole religious discipline is directly secured by a stoic freedom from the affective influence of environmental objects. Experience of pleasure, pain, is assumed to be the specific characteristic of organised beings or Samsara Jivas. In one of the descriptions given of Jiva it is mentioned that Jiva has the tendency to continue beneficial activity from which pleasure results and to discontinue the harmful activity from which pain results. This is so very analogous to biological description of the instinct of self-preservation. Jiva equipped with this quality naturally desires pleasant things and avoids unpleasant things.

Since the psychological analysis is subordinate to the metaphysical system several facts of psychological interest are thrown into the back-ground of the philosophical scheme. Nevertheless there is no mistake about the striking psychological analysis exhibited by Jaina thinkers. Experience of pleasure and pain, is generally referred to as Karmaphala Chethana or consciousness of the fruits of action. Pleasure and pain are always viewed in relation to action.

Bava or affective consciousness is of three kinds, Subha Bava, Asubha Bava, and Suddha Bava. Feeling of pleasant nature, feeling of an unpleasant nature, and feeling of pure nature. The last one refers to the enjoyment of self by self. As such it may be taken to mean the spiritual experience of the pure self. The other two kinds of the feeling are relevant to the point. These are corresponding to the normal feelings generally recognised by

students of psychology. These feelings are generally related to certain objects in the environment to which there may be attraction or aversion in the Jiva. Thus on the one hand feelings manifest as the result of Karma or action and on the other hand they are determined by objects in the environment.

A very interesting classification of emotions is given in connection with the conditions of Karmic bondage. These emotions are generally divided into two main classes Sakashaya, and Akashaya those that have the tendency to colour or stain the purity of the soul and those that have not that tendency. The Sakashaya ones are Kroda, or anger, Mana or pride Maya or deceitfulness or dissembling and Loba or greed. The Akashaya emotions are

Hasya—laughter.

Rati—feeling of attractiou.

Arati—feeling of repulsion.

Soka—sorrow.

Baya—fear.

Jugupsa—feeling of disgust which may manifest in hiding ones own weaknesses.

Striveda—peculiar sex feeling of women.

Pumsaveda—peculiar sex feeling of men.

Napumsaka Veda—The corrupt sex feeling of eunuchs.

Again certain instinctive tendencies are also referred to as Samjnas. These are Ahara, Baya, Maithuna, and parigraha—hunger, fear, sexual appetite and acquisitive instincts. There are corresponding feelings to these instinctive appetites which may colour the consciousness of a Jiva.

The feeling aspect of sensations is implied in the very classification of the sense elements. The feeling aspect is predominent in the case of smell and taste whereas it is indirectly associated with auditory and visual sensations. The rest of the references to feeling of pleasure pain are purely metaphysical and therefore they are more of religious interest than of scientific interest.

Conation or the consciousness of action.

Atma is not only Jnani and Bhokta, the knower and the enjoyer but is also a Karta or the agent. This may be considered as the central idea of Jaina system. Soul by its own activity is able to make or mar its own destiny. The Theory of Karma is

intimately associated with the causal agency of Atma. As the result of this metaphysical assumption we have several facts of psychological importance mentioned in the System. Even in the lowest organism there is the tendency to continue pleasurable activity and to discontinue painful activity. This primitive tendency of life or Jiva is just the conative activity which develops into conscious choice of an end or purpose which is the characteristic of volitional activity. In human beings this conative tendency is naturally associated with *raga* and *dvesha,* desire and aversion.

Conative activity in general is denoted by the term *Karma-chetana.* This *Karma chetana* or consciousness of activity is to be associated with the Zoological Kingdom—Thrasa Jivas. The plant world or the world of Ekandria Sthavara Jivas is devoid of this Karma Chetana. They have *Karma Phala Chetana* alone whereas the other Jivas have both and also Jnana Chetana to boot. The importance of volitional activity is clearly testified by the part it plays in the Jaina System of ethics. The psychology of will is also connected with another doctrine of psychological importance. *Mohaniya Karma* which is considered to be the root of all evil has two aspects cognitive and conative. What is known as Darsana Mohaniya interferes with the faculty of perception and belief. Charitra Mohaniya is a sort of corruption of the will ; it misleads the will and thus leads the Jiva towards evil: We shall consider the relation between Karma and Atma when we go to consider the ethical aspect of Jaina system. In the meanwhile let us see what Jaina logic is.

Duties of Jain Graduates.

BY

Manilal H. Udani, M. A, LL. B., F. L. L. C.
Rajkot C. S.

OWING to the efforts of the educated Jains, the old idea of getting salvation only by building temples has totally vanished and the ideas of building Jain Boardings, schools and educational institutions have been inculcated into the minds of the wealthy Jains. As a result of which in most of the prominent cities of India Jain Boardings have been constructed by liberal minded Jains and efforts are still apparent for encouraging the the cause of education amongst the Jains.

About two or three decades ago, we had very few Jain Graduates amongst us, but now owing to these facilities, we can count a large number of Jain Graduates who have made their names in different lines. The wealthy gentlemen of the Jain community who earned their riches by commerce, were ignorant of the great benefaction they would do toward their communal brothers by giving charitable grants in the cause of the propagation of higher education in the community and when this necessity of changing the channel of their charities was explained to them they took up the noble idea and by their liberal help, many students who would have been obliged to stop their studies for want of help or facilities, could take higher education and could derive great benefit to themselves and make their life happy. It is still essentially necessary that these liberal-minded Jains should continue the flow of their charities in the same direction and should construct more Jain Boardings, should found scholarships for sending intelligent young students to the foreign countries for getting special training in industrial lines, should establish more Jain High Schools and should found a Jain College in India. We expect these gifts from the rich and benevolent gentlemen of our community in the name of the Holy Religion and our expectations will not be dissatisfied if efforts will be made unitedly in the right direction and if the donors can be assured of the services that the educated class would render to the community and the Holy Religion.

Now when we expect these Jain gentlemen to do so much for helping the cause of education in the community in the name of the sacred duty, it is quite just and fair that we should expect some reciprocal duties from these educated persons of the community so that the donors may be convinced that their charities are not wasted and that their moneys are well spent in bettering the condition of their community and Religion. The educated persons have a greater responsibility upon them and they should be rightly expected to perform their part of the duty. However it is a pity that except a few leading graduates who have been well known for their continued work in the cause of the community, very few persons have come forward from amongst the new graduates for performing their duties in the work of the elevation of the community and the sacred religion. Most of the

graduates after passing their examinations, seek service or profession and on getting settled in life they hardly care to study the religion or look to the condition of their community or do any work for improving the condition of their communal brothers.

Every person has an individual as well as a public life and if a person lives for himself only he lacks in the most sacred part of his life. The significance of individual and communal life is not properly understood in India and far less in the Jain community and for want of united work and co-operation we see that our community as well as our country has not made any remarkable progress in comparison with other nations. Every man owes a duty to himself, his community and his country and every educated man is much more expected to do his duties towards the public. For want of co-operation and a right appreciation of these duties, our graduates have not been able to do their duties towards the community and the public and hence we see no remarkable betterment in the condition of our people.

Jainism is a most liberal religion and if the educated persons would first take it into their minds to read the religious scriptures, they would find a very happy solution of life in them and they would understand the utility of life in the service of others. It is the quality of learning to create independent and high thinking and high thoughts that results in benevolent actions. Thus every man who has acquired the real qualities of learning would not remain without doing his duty towards himself as well as others. The Jains being the followers of Lord Mahavira, they are expected to do more good than any body else.

Now let us see what our Jain graduates have done for serving the cause of Jainism? When the other communities and countries are found making progress by leaps and bounds, it is a matter of regret that we have hardly made any real progress. The Jaina Scriptures bear an ample proof of the ancient civilisation and the researches of the Jains in the primitive times. Our community is being thinned from day to day and if our Jain graduates will totally neglect the cause of the community we do not know what would be the condition of our sacred Faith. In the first place we expect a co-operation of all the Jain graduates leaving aside all sorts of differences. There are many societies but unless and until all the societies work for a common goal the community

cannot achieve any real advantage. The Bharat Jain Mahamandal has been working for a number of years for the welfare of the community and our Jain graduates can find some duties to do by joining the Mahamandal. The graduates have many opportunities for doing work for the community if they have any desire to do so. They can start Jain religious societies in their own places, and take up the propaganda of Jainism. The three Jain conferences have also hardly created any solid good to the community during these years. If instead of three conferences we had only one united Jain conference we can create sound co-operation and raise the status of the community to a great extent. It is high time that we should sink all differences now and work unitedly for all the Jains as well as for our countrymen.

The truths of Jainism are magnificent and every man who desires happiness would find peace and a very satisfactory solution of the riddle of life in the Jain philosophy. So all the Jain graduates would do very well by at least reading some of our religious books. If some of our energetic Jain graduates were to take up the work of the propaganda of Jainism on the continent they would do a great blessing and will earn great merit. Societies have already been established in England for the publication of Jain scriptures under the able care of Mr. Herbert Warren and many western eminent scholars have made remarkable researches in the Jain scriptures. Our Jain graduates can help this work by joining such societies and contributing translations of the religious books that may be possible for them.

If all our graduates were to work unitedly we can justly assert and claim our communal rights. In the Legislative Councils of the Government, the Jains are not given any communal representation as yet and if efforts were to be made unitedly in this direction, it would not be impossible to get the same. The idea of a Jain college is not impracticable if the graduates and the merchants sit together and think to do so. Kumar Devendra Prasad of Arrah has been trying for the idea of making a Jain College in India since a long time and the rich people of the community could be persuaded to give contributions for starting a college, if the influential graduates were to approach them unitedly and undertake to carry out all the arrangements for the same. Many other good actions could be done and the community would come

to a very high position in a few years and our people would derive great many advantages if the graduates and the merchants of our community were to co-operate and work unitedly. A great responsibility lies upon the educated class and it is high time that our educated persons should come forward to realise their duties. All the internal disputes as Swetambers or Digambers should be totally abandoned and all of us should work unitedly in the cause of the community and the liberal religion. Our community is still much backward in education and it is the duty of those who have the good luck of being educated to see that their brothren may get higher education. It is our duty to see that our brothren may get decent employment after acquiring proper education and it is also our duty to take work from them in the cause of the community. Lord Mahavira passed His whole life in the sacred service of the people and the benefaction of all the creatures and it is our duty to follow in His footsteps so far as possible and do whatever we can for the uplift of our brothers.

"Disposal of the dead."

BY

Rao Bahadur Hargovinddas Dwarkadas Kantawalla
Raj Ratna, BARODA.

THERE are four general usages of disposing the human dead. *Dafan* the underground burial, *Dahana* the cremation, *Jaldaha* the under-water burial, and *Sooryadaha* the scorching by the sun. The major portion of the world practises *Dafan*. The *Dahana* is a chief practise among the Hindus, though some bury their dead under ground or water, i.e. they push their dead into the waters with the idea that the turtles and fish etc, may feast on them. Some of the Hindus practise the double usage of cremation and *Jaldaha* i. e. they throw the half burnt dead into the waters. The usage of *Sooryadaha* is practised by the Parsis only. The western scholars consider cremation to be the best method of disposing of the dead, and several people of the west practise it against public opinion. Cremation being the easiest, cheapest, shortest and the best of the methods for disposing a dead body, public crematoria are established in Europe and America. A

modern crematorium is far more desirable than the awkward shameless, much-time-occupying and expensive present method practised here; but our people of the old school consider all better methods to be irreligious! We here lay the dead body on a bed of cowdung-cakes and cover it with the fuel for cremation on open pyre, and when any portion of the dead body is accidentally uncovered, or a hand or a leg of the same is hanging or detached, it is to be tonged with a bamboo into the fire. The poor people feel the cost beyond their might. The cost of cremation by a modern crematorium comes below rupees five, and in five minutes the dead body is turned into ashes, which can be thrown into the waters without the act being in any way irreligious.

The difficulties for conveying the dead to the funeral grounds are ever increasing. In former times when very few people used to go abroad and the number of the members in each caste was great, it was a common rule that one out of every family of the caste had to attend a funeral, and as the rate of mortality was not so high as at present, there was no difficulty what-so-ever in conveying the dead to the funeral grounds. Nowadays people go abroad for service or business, where there may be some men of their castes or none, and a man born in one caste would not like his dead to be carried by people lower than him, while those of a higher caste would not touch his dead. The official class cannot think of carrying a dead on their shoulders, while several delicate folks would be ashamed of it. The scourges like cholera, plague and influenza are common in these days, and thousands and millions of people die. Some times two or three deaths occur in a single family during a day, and the caste people are so much afraid of plague that they abstain from helping in carrying the dead to the funeral grounds. A husband of a lady died while returning home. The caste people were informed of it, but none heeded her call for the help; so she herself alone had to carry it as far as the funeral grounds, and she cremated it! what would have been the fate of the dead body if the lady were not strong?

When there was heavy plague in Surat, the dead had to be carried in carts, but when a cartman was attacked by the disease, the cartmen hasitated to give their services in the matter. In the current year when influenza began its havoc, five to seven hundred deaths occurred daily in Bombay, where the dead were to be kept

piled up for hours for want of space on the funeral grounds, and the difficulty was also increased on account of the want of fuel. Had some philanthropic people not raised the fund for it, the dead would have been neglected. At times only five to seven men are available for carrying the dead, and when as in Surat or Ahmedabad where the funeral grounds are at a very great distance, the commission of carrying the dead becomes nearly impossible. The Municipalities of Ahmedabad and Baroda had to arrange for carts to remove the dead of the helpless, and the philanthropic people of the places had raised funds for fuel.

We prepare a bamboo stretcher (*thanthadi*) for conveying the dead on it, the sight of which is very hedious (uncivilised). It is carried with such a running haste that the major portion of the *Daghoo* (honorary undertakers) fall back in the rear, and hence the responsibility of the charge rests on very few of them.

There is one more matter for consideration. When any family is excommunicated or out-casted, the caste people totally abstain from any social connection what so ever with the family, and even if the family may be outcasted out of sheer injustice jealusy or for a trifle fault, in that case also the family must pay heavily on the spot to get the help of the caste for the funeral purpose, or to go to aliens for the same. At several places the people are also fined for not attending the caste funeral.

At some places where the head of the family desires to convey a dead as far as some distant big river, he has to treat the *daghoo* with sweetmeats and there is a proverb that "It tastes cardamoms in the funeral sweet balls." Also one has to give a caste-dinner even if the diseased be very young or his family very poor. The custom of weeping very loudly and of beating breasts by the female section of the castes is also overgrowing. All these practices place the survivers in a greater hell than the loss by death, yet the people have not the courage to abstain from the irreligious practices.

The Y. M. Hindu Association in Bombay have arranged to surmount the difficulties of carrying the dead. If we have *Khandhia* like those of the Parsis, one of the public needs would be overcome; but where is the difference between conveying the dead body on bamboo stretchers and in a carriage? If a cart were

used there would be no need for carriers, and the dead can be quietly conveyed to the funeral grounds in a mannerly way. If a modern crematoria were used instead of the open pyres it would be far more better for the public. Mr. Chhotalal Tejpal artist has moved the matter in both the English as well as the vernacular press, and the press has supported him. He has also written to the Government, but he has received a reply that 'the initiative in such a matter must come from the public.' This is an important problem in connection with social reform, and it is hoped that our reformers and the leaders will take the matter in a favourable light.

It should be noted that it is in no way irreligious to change any old practices, and the social emancipation of the masses demands a change in the present custom of disposal of the dead. 'The measure of goodness or badness of an act is almost always its expediency or unexpediency; and that the conscience deals with accustomed morality and not with expediency.'

Buddha, whose name and character are highly honoured through out the whole civilised world says, 'Believe not because some old manuscripts are produced, believe not because it is your national belief, because you have been made to believe from your childhood; but reason it all out, and after you have analysed it, then, if you find that it will do good to one and all, believe it, live upto it, and help others to live upto it.'

N. B.—This being the first step towards social reform, those who are for the above changes, should please send their names to C. Tejpal, Artist, Rajkot.

Hindu Funeral.

BY

Chhotalal Tejpal, Artist, Rajkot.

WE all know how the epidemics in India every now and then work a havoc, and nobody can exactly say why? The average Indian looks at his socio-religious sentiment, before taking lessons from the terrible scourges, and the authority looks at the great proclamation of 1858, on socio-religious self-determination. None cares to look at the nature, and find whether she is on the side of sentiment or not; and here we are with our daily mortality-

bulletins, for which a sanitary authority had to say that, "preventive measures on a large scale in any eastern city demand a degree of public enlightenment and co-operation, which are not likely to be realised for many years and you all know how difficult it is to get people to listen to any advice which is contrary to their way of thinking." The public had to say that "Thousands and thousands are lying sick, many of these are very very poor people, who have no one to nurse them, no money for medicine, food or comfort. They lie in their hovels and die for want of attention." But then what next? To say nothing on the right of inheritance to the property of these thousands and thousands of the poor who died, but to say on the disposal of their dead bodies, when the atmosphere used to become unbearable the people from the adjoining hovels carried the dead as far as the funeral grounds to be deposited there, with the pile already collected, (or to throw the same in the sacred Ganges or the nearest river,) and decamp as experienced in Octo ber 1918. This in spite of so many castes together with so many benevolent authorities of religion and Government at our back sounded very queer.

In every part of this world the community has to exist in one form or another, such as, caste, creed, class, clan, tribe, league, association, society, guild or whatnot, with their own rules and regulations for the conduct of life and death, which seem necessary for the community. In India it has been said by all parties that, "the form of caste system is water-tight and very rigid"; but none explains fully as to how, why or where lies the terrorising spell of the caste, for a social reformer to climb down, or what debars the way of enlightenment for loosening the tightness or rigidity?

Speaking on the Balance of Power at Guild Hall, President Wilson explained the League of Nations as the way of changing the old order. The President said that, "When this war began the thought of a League of Nations was indulgently considered as an interesting thought of closeted students, some thing man could think about but never get. Now we find the practical leading minds of the world determined to get it and just men have everywhere come together for a common 'object' for changing the old order. In the same way if people in India be enthrolled and determined to be free, they will have to take some lessons, and

learn to profit by experience of the war and the peace crisis, as well as famine, plague, malaria, influenza, cholera, etc. and rise to their full height or else sink lower, and drop eventually into the abyss; and as with nations or individuals in the great trials of life, she must become better or worse.

In order to create a generation worthy of India's golden name, and to be recognised as a nation, she will have first to nationalise her dead by establishing her public undertaker's institutions and crematoria. These institutions conducted by co-religionists will at a very little cost help to create higher ideals of life among India's sons and daughters and give them time and individual freedom, so badly necessary for Indians, to mind hygeinical, economical and political affairs of their land. But on the contrary, if she wants to remain as an exhibition of castes and creeds, with her shows of sentiments and scourges, sorrow and susceptibility, pity and pestilence, constraint and credulty, begotry and beastliness, emotion and ugliness, charity and childness, or her corruptions, sympathies and cries in the wilderness; her average honorary undertaker working in exchange of caste-dinner, is quite well and good. But in that case it is not to be wondered if the work of hewing wood, fetching water and carrying the dead were to remain as old national virtues till doomsday. Because 'what indiduals are that will nations be.' To improve the bottom of an old structure one must first begin from the top, and so without reconstructing the institution of her funeral rites, Hindus cannot reconstruct the marriage institution, which only can give tone to our birth rights. No Legislative enactments alone can help our social or political upliftment without a systematic way to stimulate the same for a goal.

But it being beyond the might or capacity of each caste, our municipalities which are supposed to be responsible to the public from cradle to grave come forward to finance the movement for nationalising the Hindu death by equipping big cities in India with public crematoria and funeral barrows like those used for the ambulence service the educative influence of the same and better methods are sure to succeed like that of our railway. Because everybody knows that the masses are inwardly tired of the old order, and are willing to make thousand and one reforms of second importance, which are only practicable when this the obvious one is made a stepping stone.

But to say that the initiative in a matter must come from the masses is quite absurd. Ralph Waldo Emerson says :—"The masses are animal in pupilage and near chimpanzee. To say then, the majority are wicked, means no malice, no bad heart in the observer, but simply that the majority are unripe, and have not yet come to themselves, do not yet know their opinion. *That*, if they knew it, is an oracle for them and for all. Leave this hypocritical prating about the masses. Masses are rude, unmade, pernicious in their demands and influence, and need not to be flattered but to be schooled. I wish not to concede any thing to them, but to tame, drill, and draw individuals out of them. Masses! the calamity is the masses...........Wars, fires plagues, break up immoveable routine, clear the ground of rotten races and dens of distemper, and open a fair field to new men.........The secret of culture is to learn that a few great points steadily reappear, alike in the poverty of the obscurest farm and in the miscellany of metropolitan life, and that these few are alone to be regarded; the escape from all false ties; courage to be what we are and love of what is simple and beautiful, independence and cheerful relation, these are the essential; these, and the wish to serve, to add some what to the well-being of men."

The undertakers, trolley stretchers and crematoria will not only help to create social stability and teach co-operation among the Indian masses, but these will also help to abolish infanticides, sales of brides, compulsory bachelorship or widowhood, funeral caste dinners, poverty and such other social evils, which are sapping the community in India, and consequently begotry will cease to triumph over truth, enlightenment and reform.

Those who are in favour of the changes in the barbarious method of the Hindu funeral will please send their names and addresses to C. Tejpal, Artist, Rajkot. For in sooth is it too much to ask our social reform institutions and conferences to pass resolutions in their sessions on the reform of Hindu funeral insisting upon our local self Governments and native states, to establish public crematoria with few trolley stretchers attached to the same, for the use of those who will; and to pray our sanitary authorities to notify the risk of carrying the dead on shoulders and cremation by open pyre!

The Nirvana of Lord Mahavira.

(*Continued from page 93.*)

THE Angels of the air showerd rain of flowers; there was cool fragrant breeze blowing; and the gods walked free with men that day, though men knew not. They all bowed down before the holy body of the Blessed Jina and then cremated the holy remains in a magnificent and reverent way.

On the spot where the body of the Blessed Lord was cremated, they erected a stupa and to commemorate the day of Nirvana of their Master the eighteen confederate Kings of Kashi and Koshela, the nine Mallakies, and the nine Lichchavis and the other royal disciples of the Jina met together and instituted an illumination on that day for they said, "Since the Light of Intelligence is gone, let us make an illumination of material matter."

The people arranged rows (*avali*) of lamps (*deepa*) all round the Hall where our Lord Mahavira was preaching to His Audience; not only the Hall, the whole of Pavapuri, the sylvan Capital of King Hastipala was also illuminated. Every palace, mansion, house and hut had its own myriads of lights shining bright. There was mirth and gaiety in every home. The Nirvana of the Lord was celebrated with brightness, pleasure, and purity. This festival of brightness or Illumination, called *Deepavali* was first instituted in 527 B.C. about 24½ centuries ago, on the day when the Thirthankara Mahavira ascended to Heaven.

The *Devali* which the people in India celebrate every year in the month of Kartika, is only an imitation of the Grand Illumination at Pavapuri. They have forgotten the great event which gave rise to this national festival but they have tenaciously stuck to it through so many centuries.

Deepavali and Pavapuri are two names which are very dear to the heart of every Jaina. The former reminds him of the day when his Lord attained Salvation and the latter tells him of the place where his Lord left His material body.

To those who have not visited Pavapuri the following description of the place by our Bro. J. L. Jaini will be interesting :—

"A small hamlet of moderate dimensions, and of mud-houses mostly, Pavapuriji is a place lovely in its simple surroundings and lovelier still in its sacred traditions. There are several *dharma-*

shalas (resting-places) for Jaina pilgrims. There are about half a dozen temples, erected by the Svetambaras and Digambaras. Many pilgrims of both sexes proceed to the place, chiefly on the Dewali occasion, the day on which Lord Mahavira attained Nirvana and then up to the month of March, when the attendance begins to fall. The main temple, which contains the *charanas*, sacred-foot-impressions, of Lord Mahavira, stand in the middle of a tank, covered with lotus leaves and other aquatic plants of various kinds. Many fish float in the water and make a very funny sight by their incessant flitting. Sometimes a bigger fish would attack a shoal of smaller fish and make them dart down into the water in great confusion. At present no lotuses are blooming in the tank but it is easy to imagine how charming the tank must look when white and red lotuses dot its surface and the fish dance in its pellucid depths through the mazes of the lotus-stems. The sun also may then be imagined as converting every stray drop of water that the ever-busy tails of the fish have cast on to a lotus, into a pearl of the most beautiful pink colour. The insulated temple of our last Lord is reached by a bridge of stone. In the temple itself is a low chamber, facing the east are 3 niches; the central one, the largest of the three, contains the foot-impressions of Lord Mahavira; the niche on the right of it, of His disciple Gautama Svami; and that on the left those of Sudharmacharya. Both these saints flourished in the time of Mahavira and attained Nirvana within 62 years of His death, at Pava. How tranquillizing and purifying the effect of a visit to the hallowed Feet is, can be best known by actual experience."

"………We hope that our educated brethren, would not throw the opportunity when it arises of paying a visit to Pavapuri and sitting at the visible-in-visible Feet of the Great Master, whose bright finger points still to the eternal path and whose charming voice still allures the weary pilgrim to the regions of Peace of Joy and Truth!"

Indeed, the simple beauty of Pavapuri is inspiring; there is a sort of purity and bliss about the sylvan retreats which can be felt only by the spiritually advanced; the *nir-aksherivani* or the letterless voice of the Arhat, though melted into stillness and silence is yet audible to the spiritual ear; from the tank cool wafts of wind laden with lotus-scents breathed by the water-gods sigh over the surrounding land.

Sitting at the Blessed Feet of the Lord which truly unlock the gate-ways to Heaven, is in itself a celestial blessing. The Place where the Feet rest is sanctified and

Lo! thou who comest thither, bare thy feet
And bow thy head! for all this spacious earth
Hath not a spot more dear and hallowed.

Notes and News.

Babu Nemdas Jain, the Honorary Secretary of the Jain Sabha, Simla, to whose unflagging zeal and indefatigable energy, the success of the Simla Mahotsava was largely due has sent us some appreciative notes by the authorities and we have much pleasure in recording them here.

* * *

Mr. H. P. Tollinton, Deputy Commissioner of Simla, in his note, dated the 29th August 1919, said:—"I was much impressed "with the unanimity prevailing at the Jain celebration which I "attended in June. The celebrations passed off with the greatest "harmony, and the community generally appeared to me to be as "contented as it was prosperous."

* * *

Mr. D. S. Hadow, Superintendent of Police, Simla said in his note of the same date:—

"The Jain community carried out the performance of the important ceremony of consecrating their new temple in a most orderly and friendly spirit. If all processions were equally well run the Police task would be an easy one,"

* * *

Some philanthropic gentlemen of Rajkot have set on foot a movement for a quick, decent, efficient, sanitary, and economical, disposal of the dead; and we wish it every success. The movement should certainly find hearty support from all Jains in all parts of the country. It is based on a pure Jain idea. It is founded on the Principle of Ahimsa, all round. The Jaina Shastras lay down that putrefaction of the flesh commences from the moment of death, and a corpse should be cremated as early as possible; indulgence in grief should be avoided, and an exhibition or a long and slow procession of mourners, which brings about sadness all round, is deprecated. We shall be glad to hear of the progress of this humanitarian and religious movement.

The Swetambar Jains of Ambala have raised Rs. 15,000/- and formed a deputation to collect 1½ lakh of rupees for the establishment of a Jain Gurukula. We wish them all success. We would however suggest that the institution may be started without undue delay, and efforts for collection of funds continued.

* * *

We thank the General Secretary of Sri Digambar Jain Prabhavani Sabha of Sambhar Lake, Rajputana, for his kindness in sending us two small Hindi books, one on Sri Sammed Shikar and the other on Sonagiri. They are nicc guide books to the pilgrims. They give us all the necessary information concerning those places.

* * *

Pilgrims to Sri Sammed Shikar and Sonagiri mountains can write to the above mentioned Secretary and get these two books free, through unpaid packet posts.

* * *

We will be greatly obliged to those who inform us, where wooden *Kamandal* and *Pichi* are available.

* * *

Mr. Debi Dass, President of the Jain Sabha at Lucknow has sent the following telegram to His Highness Maharaja Brijraj Singh Bahadur Maihar State.

"We Jains of Lucknow highly congratulate Your Highness for prohibiting goat sacrifice at Sardadevi temple during Dashera festival. We pray Your Highness to remain confirm to this noble cause."

* * *

We join the Jains of Lucknow in thanking His Highness for his act of kindness.

* * *

There was a grand celebration of the Puja of the Nirvana of Lord Mahavira on the Dewali Day, at Thirupparamboor, a historic place of interest to the Jains. It was here, in the court of King Himaseetala, a great religious discussion took place between the Buddhists and the Jains headed by Sri Akalanka Deva.

Early morning of the Dewali day the Idol of Lord Mahavira was taken in procession round the village. Then the *abhishekam* ceremony was performed and the Life of Our Lord was read and explained to the people assembled in the temple. The whole day was spent only in meditating on the glories of the Blessed Jina.

We hope that our Jain brothers in other places would have celebrated the Dewali in the right way.

Torturing Bullocks and Buffaloes.

"While riding in Salsette I saw a buffalo lying on its side with its feet tied up, held by several men, while one man battered the poor creature's stones with a billet of wood against another billet placed underneath. The agony must have been awful.

From enquiry I learn that this is the Indian way of emasculation. Cannot anything be done to stop this;"—Vigilant (*Times of India*, September 13, 1917.)

Mr. Odhavji Ramji, Mahuwa, writes that in several places the stones of bullocks are crushed with stones, and thereby the poor creatures suffer horribly.

I pray that Indian Chiefs and British Government Officers may kindly prohibit the use of cruel methods like the above, and arrange to get all animals emasculated painlessly by skilled veterinary surgeons in their territories, using chloroform before operation.

* * *

Cruel Sport: Animal Fights.

As stated in the *India* of March 22nd 1912, huge establishments of fighting elephants, buffaloes, bullocks, rams and cocks are kept for the amusement of a certain Maharaja.

It will interest your humanitarian readers to learn that the following order was issued by President Taft of America:—

"Any person who sets on foot, instigates, promotes or carries on any fights between cocks or other birds, or any dog fight, or bull-fight or fight between other animals, or who does any act as assistant, umpire or principal in furtherance of any fight between any such animals, shall be punished by a fine not to exceed dols. 50, or by imprisonment not to exceed 30 days, or by both."—The *Abolitionist*, October, 1911, Journal of The British Union for the Abolition of Vivisection, 32, Charing Cross, London, S. W.

I pray that Indian Chiefs may be graciously pleased to prohibit the cruel sport of Animal Fights in their States, and that European officers may kindly discourage or prohibit it in their districts.

I invite your humanitarian readers to kindly correspond with Hon. Mrs. Charlton, (c/o the Secretary of the Royal Society for the Prevention of Cruelty to Animals, London), the noble-hearted lady who has very kindly resolved to plead for mercy to the *millions* of poor, suffering animals in India.

L. LAXMIDAS.